Queſtio. An homo. ad preſervandam patriam aliquando debet mori

Homo ad preſervandam patriam nunquam ~~aliquando non~~ debet mori

Homo non debet facere niſi quod præceptum eſt ei: non præceptum eſt ei mori ad preſervandam patriam. Ergo — N. Maj

Si ſatis eſt homini facere quod præceptum ei tum Major valet. At ſatis eſt homini efficere quod præceptum eſt ei. Ergo — N. Minor

Si homo poſsit ſervari faciendo quod præceptum eſt tum Minor valet. At homo poteſt ſervari faciendo quod præceptum eſt ei Ergo — Affir

Queſtio nunc diſputanda eſt an juſtificemur fide ſola

~~Si juſtificemur fide ſola tum non neceſſarium eſt nobis efficere opera bona~~
at ~~Neceſſarium eſt nobis efficere opera bona. Ergo~~ N. M

Si judicati erimus ſecundum opera noſtra tum non juſtificamur fide ſola
At judicati erimus ſecundum opera noſtra. Ergo

Minor valet Si dicitur vigeſimo capite revelationis & verſu 12°. Vidi mortuos. parvos & magnos ſtantes coram Deo, & Libri aperti fuerunt, & mortui judicati fuerunt ex iis quæ ſcripta fuerunt in Libris, ſecundum opera eorum
At ita ſcriptum eſt in illo Loco .. Ergo Affir

Questio. An Homo non renatus debet orare

Homo non renatus non debet. orare

Quicunque habet iniquitatem non debet orare
Homo non regeneratus habet iniquitatem. Ergo

N. M

Major Valet. Si Deus non audierit eum qui habet iniquitatem —
At Deus non audierit eum qui habet iniquitatem — Ergo —

Minor Valet ſi dicitur in pſalmo ſexageſimo ſexto Si habeo iniquitatem in corde meo Dominus non audiet me —
At ita ſcriptum est — Ergo

Questio. An deceptio aliquando licita ſit —

Deceptio nunquam licita est —

Si deceptio aliquando licita ſit. tum non ſemper obligati ſumus dicere veritatem —
At ſemper obligati ſumus dicere veritatem. Ergo

N. Con.

Si deceptio non potest effici ſine Mendacio tum conſequentia ſequetur —
At non potest effici ſine mendacio. Ergo

N Minor

Si eſsentia deceptionis est mendacium tum Minor valet —
At eſsentia deceptionis est mendacium Ergo

Question Whether a Saint may fall from gra

Anſwer: I ſhall begin this Diſputation ~~with~~ as every one ought to be begun by firſt defining the ſubject leſt the parties having different Ideas of the Question (according to the words of a great Roman Orator) vagari & errare cogatur oratio By a regenerated perſon or a Saint I underſtand one who by the grace of God is renewed & changed from his former earthly, carnal & ſenſual deſires & inclinations which is very aptly expreſsed by the word regeneration to be born again. & by grace (tho it has ſeveral other ſignifications in the holy Scriptures) in this question I underſtand that happy & bleſsed ſtate of reconciliation & favour with God which he beſtows upon his people. And to think that becauſe a perſon is once regenerated & is in favour with God that he muſt neceſsarily continue in that ſtate & that he cannot fall under the his diſpleaſure muſt if we conſider the matter fairly & impartially carry its own refutation with it. God before the endleſs ages of Eternity began created the Angels holy, pure, & blameleſs & in a ſtate of the moſt perfect happine in communion with him & in the enjoyment of him ſome of whom neverthleſs fell from the grace of God & are condemned to be reſerved in everlaſting under darkneſs unto the judgement of the great day can we immagine that either the Love of God is ſtronger toward us than it was toward them or that Man in this ſinful & depraved ſtate of nature when all his desires & inclinations ~~&~~ are corrupted & turned from God to the things of this world & when he has perpetually numberleſs pleaſures & vanities ſurrounding ~~him~~ & enticeing him from ~~to~~ the fear & ſervic of ~~God~~ the Lord. that Man (I ſay) in this ſituatio is more able to withſtand the allurements of the world & continue faithful to God than those Angels who ~~had~~ could have no other Motives for their Rebellion than their Pride & their Envy against their great Lord & Creator; certainly we cannot. their natures were at first free from all ſtain & pollution while Man from his youth is prone to ~~ſin~~ evil & that continually nor can it be ſuppoſed but that God who is a God of infinite Justice will punish every one according to his demerrit. ~~Men~~ Men who are guilty of ſins equally with the fallen Angels

+ But to come to ſcripture ſince arguments taken from thence ought always to be esteemed
where if we can find one inst.^e as I doubt not but we ſhall the Question will be plain
the most valid & ~~to~~ are not to be refuted upon our
ſide

Adam the Parent & Progenitor of us all was at first created in a gracious & bleſsed ſtate of happineſs and communion with God yet by the Instigations of the Devil & by his own unruly paſsions fell from that State of Grace in which he was created by which fall both he himſelf & all his posterity became accurſed & liable to all the pains of hell forever were it not that God ordained another method of bothe executing his justice & displaying his mercy at the ſame time - Now to ſuppoſe that God created him ſinfull would be not only directly contrary to the ſcriptures but alſo in the most blaſphemous manner impeaching the justice & goodneſs of the Creator that he ſhould make Man ſinful & then punish him for that which was created with him & which he could not avoid & to ſuppoſe that he continued innocent ~~after the fall~~ & in favour with God after the fall is equally repugnant to ſcripture reaſon & daily experience — — — — —

Again can any one ſuppoſe that David if he had been taken away at the time of his committing Adultery & murdering Uriah would have been ſaved ~~at the very time~~ while he was breaking two of the expreſs comman of the moral law tho no one will pretend to deny but

that he was a regenerated perſon long before
that time — Negative —

Queſt, Whether there be any moral Evil
in games of chance —— Affirmatively

The Affirmavetye of this Queſtion, muſt
neceſsarily appear very plain, to any perſon, who
will fairly & impartially consider the bad & dangerous consequences
& ~~effects~~ which proceed from & are originated by ſuch
Games, arguing from the Effect to the Cauſes
& knowing likewiſe, that no good Tree
produces bad fruit, ſo that, the fruit or effect
being evil, the Root & Stock from whence they
proceed muſt neceſsarily be evil alſo.

These Games have a direct tendency, not only
to waſte the time, but alſo to deſtroy the
Health, & impair the Fortunes of all perſons
who are fooliſh enough, to ſuffer themſelves
to be drawn into them, either by the Instigation
of the Devil, the Hopes of gain, or by any other
means. ¶ When any perſon first falls into ſuch
bad practices, he generally either comes of a Loſer. —

& thereby is inſtigated to try again, in order to make up his Loſs, & in hopes of winning in his turn; or elſe his antagoniſt, who is better ſkilled in, & more acquainted with play than he; will ſuffer himſelf for ſome time (in order to engage him the deeper) to be overcome, which he will at last shew to have proceeded not from want of abilities. by either of which ways he is ſo entangled & involved in play & his mind is ſo entirely engaged with it, that he is not fit for any other buſineſs or Employment, & from ſuch beginnings as theſe he generally goes on (if he has any eſtate) till he has lost it all, & undone himſelf, often times both for this World & the World to come —— Negative

Ques. Whether the Evening before or after the Sabbath ought to be kept Holy

In ſhewing that the Evening ~~before~~ after & not the Evening before the Sabbath day, is to be obſerved as holy Time, I ſhall found my Arguments upon Reaſon & Scripture —

I will first anſwer an objection or two,
which may be brought by the oppoſite par-
ty, & will then proceed to advance ſomething
in ſupport of my own cauſe.

they may bring this text in the first of Geneſis,
& the Evening & the Morning were the first Day
& ~~from hence~~ because the Evening is placed before the Morning conclude that the Day begins
at even, & conſequently that the Sabbath Day
must begin at the ſame time. This Ar-
-gument will fail them if we conſider
that at first the Earth was created in total
Darkneſs, untill God commanded the Light
to ſhine, ~~in Darkneſs~~ which ~~first~~ appearance
of Light must be accounted the first morning
& untill there had been light, there could
not have been an Evening, ſo that the morning
must have exiſted before the Evening; & the
Day of conſequence begun in the Morning,
~~because~~ for before the creation of Light
there could be no ſuch thing as a Day.
ſo that this paſsage cannot ~~mean~~ import that the day
began in the Evening, which was impoſsible,

but only that the time comprehended between the Evening & the Morning was the firſt Day. Alſo if the the firſt Day had begun at Even that Space of time in which there had been Light before the Even muſt have been loſt & not reckoned with the ſix Days in which God created the Earth —

Another Text which they may advance is in Leviticus 23C. from Even untill Even ſhall you celebrate your Sabbath, which will avail them as little as the former if we only read the Context for tis plain that Moſes is here ſpeaking of a Ceremonial Sabbath which being aboliſhed by the Death of Christ all the ordinances that belonged to it are likewiſe aboliſhed turn over

Now that the Sabbath begins in the Morning & conſequently that the Evening after is to be kept holy. appears very evident from the comparing of the Evangeliſts with each other (which is the only method whereby we can diſcover the ſenſe & meaning of any text — .

& it is ~~plain~~ evident that this being ſabbath in the ſingular Number it cannot relate to any other ſabbath except that ~~of~~ ceremonial one of which the inſpired penman was at that time ſpeaking

The last thing which I ſhall mention as having the appearance of an argument in favour of my opponents is the Command of Nehemiah that the Gates of Jeruſalem ſhould be ſhut on the Evening preceeding the ſabbath & that they ſhould not be opened till after the Sabbath was past, which command was laid upon the People not becauſe that they were to obsere that Evening as part of the Sabbath. but becauſe that thoſe who dwelt without the walls did on the Sabbath bring into the City their fiſh & othe commodities for ſale by which means the ~~Sabbath~~ Day was profaned. & if they had left the Gates open untill Morning thoſe people might have come in early before they were ſhut & by that mean have rendred the prac-tice uſeleſs ſo that for this reaſon they were obliged to ſhut them the Evening before — turn back

In Mathew it is ſaid, in the end of the ſabbath as it began to dawn towards the firſt Day of the week came Mary &c here it is expreſsly affirmed that the end of the ſabbath was at the time when it began to dawn toward the firſt day of the week, which dawning must have been in the morning from the ſenſe of the word which is beginning to grow light but leſt ~~ſome~~ anyone ſhould by perverting the ſenſe of the original (epiphoskouse) ~~endeavour~~ endeavour to make it ſignify the Evening instead of the Morning I would refer him to all the other three Evangeliſts, who ~~it~~ expreſsly & in ſo many words ſayth, that the time in the which these Women came unto the ſepulchre was very early in the morni & from these circumſtances put togather it plainly appears that the end of the Sabbath —

was in the morning (for it is first ſaid that they came in the end of the Sabbath & then that they came early in the morning) & conſequently the first Day of the week began in the morning which being the Christian Sabbath must neceſsarily continue to begin at the ſame time —

But to conclude the Sabbath being changed from the ſeventh Day to the first in commemoration of the resurrection of Christ tis but reasonable to ſuppoſe that it ought to begin at the time in which He aroſe which according to ~~the~~ Mark was in the Morning on ~~of~~ the first Day of the Week from which circumſtances we may fairly conclude that we are to look upon the Evening after as holy Time, & yet for the ſake of preparation we ought to ſpend the Evening before not as common time about worldly Affairs but in ſome Religious Employment — Evening before

Quest.n Whether the ſtudy of the Greek or Latin

Language is the most advantageous

~~Upon consideration I answer the Greek~~ &

Altho a knowledge of both theſe Languages
is very advantageous ~~[illegible]~~ yet if I was
to understand but one of them I ſhould
rather prefer the Greek from the uni-
versal beauty & elegance & uſefullneſs of it, in which
things the Latin falls far behind it
Of all Languages this is the most grand
& majestick & pleasing to the Ear, in
this we find a greater variety than in
any other, ariſing from their numerous
tenſes of verbs, from their having three
numbers to their ſubstantives & lastly
from their various Dialects & Figures,
for which last reaſon it is the best adapted
to all kinds of poetry. for where the Poet
is not able to accomplish his Verses without

he is at Liberty to practiſe an unlimeted licence in the use of them which not only aſsists him ~~in p~~ execution of his work but alſo by the Variety gives it a much more pleaſing & delightfull ſound. in proof of which I ſhall mention Homer only in compariſon with whom Horace, Virgil & their other Latin Poets will ſink to obſcurity ~~[illegible]~~ He was the Prince of the Greek Poets & has by his Iliad & Odiſsey ſecured immortal Fame & reputation to himſelf. By this Variety alſo ~~[illegible]~~ prevents a certain kind of dryny which would be conſequent in all writings & discourses, upon too great ~~a~~ uniformity. in this the Names of particular Perſons are expreſsive & generally ſhew us ~~[illegible]~~ in what lies the cheif excellency of the Perſon to whom ~~it~~ they belong~~s~~ ~~most excells~~. And because that in this ~~w~~ words are very easily compounded whenever any new machine or instrument is

invented we generally betake ourſelves
to it for a Name. & very ſeldom to the Latin;
ſo that for the underſtanding ~~of almost all~~
the technical terms in our own Language
eſpecially those in Philoſophy & Medicine
which are univerſally taken from it
the Greek is much the most advantageous
& uſefull. there are alſo number of excellent
Histories relating to antient times of which
without the knowledge of Greek litterature
we ſhould be entirely unacquainted
But lastly the new Testament (the know-
ledge of which is the most important con-
cern of our lives) being written in the
Greek Tongue, it will be entirely impracti-
cable for us to acquire this knowledge with-
out underſtanding Greek. But ſay the
Latinists we have it faithfully tranſlated,
to whom I anſwer that not only I have no
intentions of pinning my Faith upon
another Mans sleeve (according to the Proverb)

but it oftentimes happens that we are ~~put~~
~~to difficulties~~ ſtraitned in reconciling different
paſsages of the translation when by reverting to the originall
all our Difficulties may be ſolved at
once. of which we had yesterday a very notable
instance in the word. Epiphōskousē in
Froth

Quest, Whether at the Reſurrection the Sins
of the Righteous will be made manifeſt
Affir
As I immagine that there is no one among
us, who will undertake to diſpute ~~the point~~
with a large Aſsembly of the most learned
Divines, I will cite a paſsage from the
ſhorter catechiſm which ſhews their opinions upon the preſent Qu At the Reſurrection,
Belivers being raiſed up ~~to~~ in glory, ſhall
be openly acknowledged & acquited in
the day of Judgement. Now if their ſins
are not made manifeſt, from what are
they to be acquited in the Day of Judgement,
this acquitance is ſpoken of as a public

transaction, & if there be ſuch a thing ~~in~~ at the Day of Judgement, as they need it not for any thing except their Sins, it must be from them; from which paſsage it evidently appears to have been the opinion of that worthy Aſsembly that all ſins would ~~be~~ be laid open & made manifest at the Day of Judgement & that this opinion of theirs ~~was~~ is agreeable to Scripture will be evident from comparing them togather Christ in the 12th of Matthew tells the multitude that of every idle word that Men ſhall ſpeak they ſhall give account in the day of Judgement. This text can by no means be limited to the wicked ſince there is no man ſo perfect in this ſinful ſtate as wholly to abstain from all idle words & discourse & Christ ſpeaks in general of every idle word ~~which is ſpoken~~

it also plainly appears from the 20th of Revelations I ſaw the Dead ſmall & great ſtand before God & the Books were opend & another Book was opened which is the book of Life & the Dead were judged out of thoſe things which were written in the Books according to their Works – from this I ſay it appears that the works of all both good & bad will be made manifeſt at the day of Judgement not to the ſhame & confuſion of the Saints but to the honour & glory of God & ~~Christ~~ who thro the merits of Christs ſufferings has graciously pardoned all their ſins & iniquities how heinious ſoever (the ſin againſt the holy Ghoſt only excepted.

Affirmative

Quest Whether Melchiſedeck was Christ
Affirmative

The Character given Melchisedeck in the holy Scriptures agreeing to Christ & to no other Person plainly evinces that he was the ſame as Christ the ſaviour of the World in Hebrews he is ſtiled the Preist of the most high God. King of righteouſneſs. King of Peace. to whom can ſuch titles as these belong except it be to the ſon of God certainly not to any meer Man ſince ~~as~~ there is none righteous no not one. But God is ~~a~~ the fountain & from whence proceedeth & the King wch executeth all Judgement & righteousneſs. but the following Verſe ~~puts the~~ well considered will render the matter quite indisputable where the Apostle proceeds & ſays. Without Father without Mother, without Descent having neither begining of Days nor end of Life but made like the Son abideth a Preist forever. to Christ & to no one else ~~can~~ can this Character with justice be applied Christ was from all Eternity & is coeval with God having neither begining of Existance nor end of duration & his being ~~at that time~~ like unto the Son of God ſignifies that at that time he put on the ſame Character & Appearance which he ſhould have when He ſhould come to redeem & ſave the apoſtate ruined race of Mankind, Probably My opponents may ſay that this Character does not belong to Christ because that being born of the Virgin Mary He certainly had a Mother & Melchisedec is decribed as haveing neither Father nor Mother. yet Christ cannot properly be ſaid to have a Mother for when ſhe who brought him into the World with her other Children ſtood without desiring to ſpeak with him he regarded them not but ſaid whoſoever heareth me & beleiveth the ſame is my Mother my Siſter & my Brother. But again thoſe nations being at that time all of them Pagans & Idolaters is it reaſonable to ſuppoſe that their King ſhould be ſo good a Man & ſo much in favour with God certainly it is not. ſo that from this conſideration it is evident that he could not be a temporal Prince but the ſon of God to conclude then why is it ſaid thou art a preiſt after the order of Melchiſedeck if he Was no more than a temporal Preiſt & not after the order of Aron who was appointed a Preiſt by God himſelf? was it not because ~~Melchiſedeck~~ that thoſe other Preiſts were not ſuffered to continue becauſe of Death but Melchiſedeck was to be a preiſt for ever to God which office could be executed by no one ſave by Christ alone

Quest. Whether Samuel really appeared to Saul at Endor — Neg.

That there have been Perſons who by the aſsistance of the Devil & other ~~wicked~~ ~~&~~ evil ſpirits have been able to execute & perform deeds which it is impoſsible ſhould be effected by Man alone without ſome aſsistance is very evident from ~~the~~ history both ſacred & profane — but that they ſhould be able to disturb the ſouls of godly. religious Men & that ſaints ſhould after their Deaths be in ſubjection to & under the controul of Satan the greatest & worst enemy of Gods people is equally repugnant to ſcripture & reaſon —

That the Woman to whom Saul applied in this critical conjuncture when he was in great diſtreſs when God answered

him
not ~~to~~ either by his Prophets or any other means was ſuch an one is plain from what is ſaid in the Chapter where the whole matter is related. ~~the ſeems [illegible] ſuppoſe that the Woman was not~~ Is it not contrary to reaſon to ſuppoſe that God would ſuffer Samuel who while upon Earth was ~~one of~~ entirely devoted to his ſervice. to be (ſo long after his Death) disturbed & brought up by ſuch a wicked ſervant of ~~the Devil~~ Satan, eſpecially upon ſuch an occaſion to be the meſſenger of destruction & death to one whom he had formerly loved when the Devil that evil ſpirit is always ready & willing to perform ſuch tasks. The objections which may be raiſed against this are first the frequent mention of Samuels Name thro the whole relation. which I confeſs is a

weighty Argument tho not ſufficient to prove that it was really Samuel The Devil is able to put on any form that he pleaſes as appears from 2 Cor. 11 Ch 14 Va Satan himſelf is transformed into an Angel of Light & if at that time he counterfited not only the Person & Habit but alſo the words of Samuel why might he not be called Samuel by the holy Penman who did not tye himſelf up to ſpeak according to the real nature of things but only as they appeared to Man's bodily ſenſes Another example of which we have in the ſecond Chapr Geneſis where the ſerpent is ſaid to have deceived our firſt Parents we cannot ſuppoſe that this was really a ſerpent who ſpoke & exerciſed the faculties of a rational Being but the Devil in they ſhape of a ſerpent

And was it not as proper that the Devil in
the ſhape of Samuel ſhould be called
by his name as that he ſhould be called
a ſerpent becauſe that he had put on
the appearance of one? certainly I think that
it was, another objection is that the Devil
cannot foretell Events. but that here the fortune of the battle & the Death of Saul was
fortold with the greatest ~~[illegible]~~ preciſion to this I
anſwer that the Devil tho he cannot know
certainly what will happen hereafter yet
having had long experience can from natural cauſes form a very good Judgement
& had likewiſe in the preſent caſe all
poſsible reaſon to form ſuch a Judgement
the threats of God by the mouth of Samuel
which he himſelf mentions. the numbers of
his enemies. the weakneſs of his ~~own~~ people
& his own deſpondency & lastly that at this
time God anſwered ~~him~~ not any of his
ſupplications which reaſons were ſufficient
to have induced any perſon of much leſs penetration
than the Devil to have been of the ſame opinion
c

Ques.t Whether the inability of the unregenerate to love God is any diminution of their ſin in not loving him Neg.e

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God the great Creator of this univerſe, at first formed Man holy & upright, gave him a rational Soul, placed him as Lord & Maſter of this lower World, which with all its apurtenances, the Herbs & fruits of the Field, the Cattle & every Beast which ranges ~~thro~~ the wide extended forest were put under ſubjection to him how then ought every Man to look upon it as his greatest pleaſure & most important Duty to love, ſerve & obey his beneficent & all wiſe Creator who made him & ~~gives~~ bestows upon him every favour which he enjoys. Man afterwards by the temptation of Satan ſinned against God and thereby fell from that gracious & holy State wherein ~~they were~~ he was created & became the enemy of God, who neverthelеſs has provided a ſure & certain method thro a redeemer that whoſoever beleiveth in him & ſincerely

repenteth of his ſins ſhall ſurely ~~[illegible]~~ be ſaved
whereby his holy Law is ſatiſfied & ſalvation
is offered to Men, & tho God know from all
eternity whom he has choſen to be his Children
& that all Men will not believe on Christ & be ſaved yet he
has given them the power of moral ~~[illegible]~~ agency or ~~the~~ of acting
& doing as they pleaſe here in this world
& has commanded every Man to love him
with all the powers & faculties both of his
Soul & Body wherefore it is his indeſpenſible Duty to love him & worſhip him
with all his Heart & the Sin committed in
the omiſsion of this Duty againſt the expreſs
commands of God cannot be in the leaſt
alleviated or diminiſhed by the Decree of
God ſince they know not what God has
determined concerning them & find in themſelves a power of chooſing either Good or
Evil a

Quest Whether an unli~~mited~~ restrained Liberty of the press ought to be tolerated Neg

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Not only the lives & liberty of freemen but also their Souls that never dying part which ought to be by far more dear to us than the enjoyment of any worldly pleasure or sensual delight, ~~call for the [illegible]~~ cry out against the toleration of that unlimited Liberty of the Press now under consideration. by wich I suppose is meant a Liberty allowed the Printer of printing whatever peice he pleases however derogatory to the honour of God & tending to vitiate and corrupt the morals of Men. Printing as it might be managed woud be of the greatest advantage to Mankind without any ill effects proceeding therefrom but alas, how is the World in this degenerate Age filled not only with trifling Books but also with Books which are replete ~~[illegible]~~ with doctrines to the last degree profane & infamous which, of all things have the greatest tendency to mislead the understanding and deprave the Heart of the Reader & thereby bring him to the most imminent danger of eternal Perdition. Who perhaps had not these books been printed would have [illegible] devoted himſelf to the ſervice of God & been of great ſervice to ~~the world~~ Mankind If judicious & honest Persons were ſet to inspect the preſs & to ſee that nothing proceeded thence but what would tend to the good of Mankind & to prohibit the impreſsion of anything contrary thereto printing would most ſurely be much more advantageous than at preſent it's while multitudes of Perſons thinking that all that is printed is true are very apt to be led away with whatever they ſee in a Book & think it infallible let it be never ſo erroneous

Whether female Academies would be for the public Advantage ——— Affir

Among all the temporal comforts & bleſsings we enjoy I know not whither there be any

any greater than a public Education & an Advantage of acquiring ſuch knowledge as ſhall render us ſerviceable to our friends & beneficial to the World & that this ſhould be denied to Women is certainly contrary to reaſon & humanity. the female ſex are endowed with rational faculties as well as Men. & when cultivated their Minds are found to be as capable of knowlege & learning as any of our ſex & notwithſtanding their Education is neglected & they have not ſo great Advantages for the acquirement of knowlege as Men ~~have~~ yet there have been ſome who have ſhown forth with almoſt unparaleled luſtre witneſs Madam Dacier & Mrs Rowe, the former a Lady who not content with the common acquirements of her ſex was led by her extraordionary genius to such an acquaintance with the Antients that her comments and

turn over the leaf

their Minds all ſuperſtition & give them
better Ideas of God & heavenly things &
thereby render them happier not only in
this world but also in that which is to come.

It is a common & I believe as just observation that the English
Nation never enjoyed greater peace & tran-
quility under any of her ſovereigns than
while the throne was filled with Women.
from all which circumſtances I conclude
that the education of the female ſex is of
equal importance with that of Men & that
it ought in juſtice to be as much attended
to which can be executed in no way
better than by the erection of female Aca-
demies which would therefore be an Advantage to the public

Queſ.: Whether the Stage could be ſo regulated
as that it ſhould be beneficial to the Public

The design of the Stage being at present eq ſolely amuſement
certainly cannot but be of great diſſervice

by it the precious time of Multitudes is waſted away without their acquireing any real Advantage; it will be ſaid by the oppoſite party that it ſerves to ſet virtue in an amiable Light & to ſhew vice & wickedneſs in all their deteſtable Colours & thereby to impreſs the audience with a love & eſteem for the one and a hatred of & diſlike for the other. but I would aſk them whether these ſame ſentiments are not implanted in us by nature itſelf & imprinted in the heart of every Man whether the virtuous are not eſteemed by all & whether knaves & villains are not as univerſally diſregarded & ſcorned if ſo then certainly the Stage can be of no great importance in exciting upon trifles & fictions thoſe paſsions which nature herſelf will raiſe in the breaſt of every one when real occaſion ſhall call for it but rather the reverſe for by the frequent ~~[illegible]~~ touching upon thoſe tender emotions they will in

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time become leſs ſenſible of impreſsion
but that there is naturally in the Breasts
of the most vicious a ſecret reverence &
esteem for the virtuous Man is very plain
from daily experience & examples
& evident. Suppose ~~[illegible]~~
a company of the lowest & most thoughtleſs
of Men ~~gathered~~ met together & in ~~[illegible]~~ the midst of
~~[illegible]~~ their ~~a~~ converſation ~~[illegible]~~ upon the most
trifling or obſcene ſubjects ~~a~~ ~~Man~~ one who
is esteemed a man of religion & virtue entering
the place where they are immediately their
converſation is at end their clamour is hush'd
& an univerſal ſilence prevails whereas
if he had been one of the like Stamp with ~~of~~ themſelves inſted of ceasing probably their clamour
would have increaſed by the augmentation
of their Numbers finally if the ſtage were
corrected ſo as to advantageous to the morals
of Mankind.
ſmall, very ſmall would be the audience
~~[illegible]~~ whence it would be impoſsible to defray

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the expence & the ſtage must conſequently come to nought ſo that for the being of a ſtage it is necesary that the exhibitions ſhoud be accomodated to please the Multitude & ſo cannot be for the public Advantage